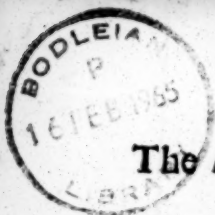


A SHORT
Christian Doctrine,
Compos'd by the R. Father
Robert Bellarmin,
OF THE
Society of JESUS,
AND
CARDINAL.

Now Revis'd, and much Amended.

Published with Allowance.

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The A, B, C.

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A BRIEF

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Christian Doctrine,
To be learn'd by Heart.

*Of the End of a Christian, and of
the Sign of the Holy Cross.*

Master.

ARE you a Christian?

Scholar.

I am by the Grace of God.

M. What mean you by a Christian?

S. Him that maketh Profession of
the Faith and Law of Christ.

M. In what doth the Faith of Christ
chiefly consist?

S. In Two principal Mysteries,
which are included in the Sign of the
Holy Cross; that is, in the Unity and
Trinity of God, and in the Incarnation
and Death of our Saviour.

M. What meaneth Unity and Trini-
ty of God?

BODLEYA *A Christian*

meaneth, that in God there
is only Divinity ; or, as we say,
Essence and Divine Nature, which
nevertheless is in Three Divine Per-
sons, that are called Father, Son,
and Holy Ghost.

*M. Wherefore are these Divine
Persons distinct ?*

*S. Because the Father hath no
Beginning, nor proceeds from ano-
ther Person ; the Son proceeds from
the Father, and the Holy Ghost
from the Father and the Son.*

*M. Wherefore are these Three Persons
only One God ?*

*S. Because they have one and the
same Essence, one and the same Pow-
er, one and the same Wisdom and
Goodness.*

*M. What meaneth Incarnation and
Death of our Saviour ?*

*S. It meaneth, that the Son of
God, who is the Second Person of
the Blessed Trinity, became Man, and
died upon the Cross to save us.*

*M. How are these Two Mysteries in-
cluded in the Sign of the Cross ?*

*S. Because we make the Sign of
the Cross by putting our Right Hand
first to the Head, saying, In the Name
of*

Doctrine.

of the Father ; then unto the Breast, saying, and of the Son ; finally to the Left and Right Shoulders, saying, and of the Holy Ghost. Amen.

M. How then is there shewed the First Mystery, to wit, that of the most Blessed Trinity ?

S. Because this Word, *In the Name*, signifieth the Unity, and the other Words signifie the Trinity.

M. Shew now the Second ?

S. The Sign of the Cross doth represent the Death of our Saviour, who after he was made Man, and had taught the Way of Salvation, by Doctrine, by Example and Miracles, died upon the Holy Wood of the Cross.

A Declaration of the Creed.

M. **W**Hich is the Rule of our Belief ?

S. It is the Symbol of the Apostles, which we commonly call the Creed.

M. Say the Creed ?

S. 1. I Believe in God, the Father Almighty, Creator of Heaven and Earth.

A Christian

2. *And in Jesus Christ, his only Son, our Lord.*

3. *Who was Conceived by the Holy Ghost, Born of the Virgin Mary.*

4. *Suffered under Pontius Pilate, was Crucified, Dead and Buried.*

5. *Descended into Hell, the Third Day he Rose again from the Dead.*

6. *Ascended into Heaven, Sitteth at the Right Hand of God, the Father Almighty.*

7. *From thence he shall come to Judge the Quick and the Dead.*

8. *I believe in the Holy Ghost.*

9. *The Holy Catholick Church, the Communion of Saints.*

10. *The Remission of Sins.*

11. *The Resurrection of the Flesh.*

12. *Life Everlasting. Amen.*

M: *Who made the Creed?*

S. *The Twelve Apostles, and therefore there be Twelve Articles.*

M. *What do these Articles contain in Sum?*

S. *All that which principally and expressly we must believe of God, and of the Church his Spouse; because the Eight first Articles pertain to God, the Four last to the Church.*

M. De-

Doctrine.

M. Declare the First Article.

S. I firmly believe in One only God, who is the Natural Father of his only Begotten Son; and is also Father by Grace of all good Christians, who are therefore called the Adopted Sons of God: Finally, he is Father by Creation of all other Things. And this God is Omnipotent, because he can do all that he will, and hath created of nothing Heaven and Earth, with whatsoever is in them; that is, the whole Universal World.

M. Declare the Second Article.

S. I believe also in Jesus Christ, who is the only Begotten Son of God the Father, because he was Begotten of the same Father Eternal, and is God Eternal, Infinite, Omnipotent Creator and Lord of us, and of all Things, as is the Father.

M. Declare the Third.

S. I believe that Jesus Christ is not only True God, but also True Man; because he hath taken Man's Flesh of the Immaculate Virgin Mary, by Vertue of the Holy Ghost; and so was Born on Earth of a Mother without a Father, as in Heaven he

A Christian

as Born of a Father without a Mother.

M. Declare the Fourth.

S. I believe, that Jesus Christ, to redeem the World with his precious Blood, suffered under *Pontius Pilate*, Governour of *Jury*, being Scourged, Crowned with Thorns, and put upon the Cross, on which he died; and being taken down from the same, was buried in a new Sepulchre.

M. Declare the Fifth.

S. I believe that Jesus Christ, as soon as he was dead, went with his Soul to *Limbus*, or the Place of Holy Fathers; and the Third Day, which was the *Sunday*, he rose Glorious and Triumphant.

M. Declare the Sixth.

S. I believe that Jesus Christ, after he had Forty Days remained with the Holy Apostles, to prove with many Apparitions his true Resurrection, mounted up to the highest Heaven, and there sitteth above all the Choirs of Angels, at the Right Hand of the Father; that is, in Glory equal to the Father, as Lord and Governour of all Creatures.

M. Declare

Doctrine.

M. Declare the Seventh.

S. I believe that the same, our Lord, in the End of the World shall come from Heaven with most great Power and Glory, and shall judge all Men, giving to every Man the Reward or Punishment he hath deserved.

M. Declare the Eighth.

S. I believe in the Holy Ghost, who is the Third Person of the most Blessed Trinity, and proceeding from the Father and the Son, and is in all and every Thing equal to the Father, and to the Son; that is, he is God Eternal, Infinite, Omnipotent, Creator and Lord of all Things, as the Father, and the Son.

M. Declare the Ninth.

S. I believe also that there is a Church, which is the Congregation of all faithful Christians that are Baptized; and I do believe and confess the Faith of Christ our Lord, and acknowledge the High Bishop of Rome for Vicar of the same Church on Earth.

M. Why is the Church call'd Holy and Catholick?

A Christian

S. Holy, because it hath the Head, which is Christ, Holy; and for that it hath many Holy Members; as also because its Faith, and Law, and Sacraments, are Holy; and it is called Catholick, that is, Universal.

M. *What signifieth the Communion of Saints?*

S. It signifieth the Participation of Prayers and Good Works that are done in the Church; even as in a Man's Body, all the Members are Partakers of the Good of one Member.

M. *Declare the Tenth.*

S. I believe that in the Holy Church there is true Remission of Sins, by Means of the Holy Sacraments, whereby Men, of Children of the Devil, and condemned to Death, become the Children of God, and Heirs of Paradise.

M. *Declare the Eleventh.*

S. I believe that in the End of the World all Men shall rise, taking again the same Bodies which before they had; and this by the Power of God, to whom nothing is impossible.

M. *Declare the last.*

S. I believe that for good Christians there is Life Everlasting, full of

of all Felicity, and free from all Kind of Evil; as contrariwise for Infidels, and for evil Christians, there is Eternal Death, replenished with all Misery, and void of all Good.

M. *What mean you by Amen?*

S. I mean, So it is, or, So be it, in Truth and Verity.

A Declaration of the Pater Noster and the Ave Mary.

M. **H**AVING spoken now of that which we must believe, let us see if you know that which we must hope for, and in whom we must hope. Know ye the Pater Noster.

S. I know it very well, for it was the first Thing I learned, and I say it every Morning and Evening, together with the Ave Mary and Creed.

M. *Say then the Pater Noster.*

S. *Our Father which art in Heaven.*

1. *Hallowed be thy Name.*

2. *Thy Kingdom come.*

3. *Thy Will be done in Earth, as it is in Heaven.*

4. *Give us this Day our daily Bread.*

5. *And forgive us our Trespases, as we forgive them that trespass against us.*

6. *And*

6. *And lead us not into Temptation.*

7. *But deliver us from Evil. Amen.*

M. *Who made this Prayer?*

S. Christ our Saviour made it, and therefore it is the most Excellent of all others.

M. *What is briefly contain'd in this Prayer?*

S. All that we can demand and hope for of God; for there be Seven Petitions. In the first Four we demand that he give us all Good; in the Three following that he deliver us from all Evil. And concerning that which is Good, we First demand the Glory of God. Secondly, Our greatest Good. Thirdly, Grace to obtain it. Fourthly, The Means to get and keep the said Grace. Touching that which is Evil we demand that he deliver us from Evils past.

Secondly, From Evils to come.

Thirdly, From Evils present, and so from all Evils.

M. *Declare those Words that go before the First Petition; that is, Our Father, which art in Heaven.*

S. This is a little Preface, in which is given the Reason why we should have Courage to speak unto so Great

a God to grant our Request. We say then, that God is our Father by Creation and Adoption, and therefore as Children we have Recourse to him ; and we add, that he is in Heaven as Lord of the Universal World. And for this we know that he can grant our Petitions, if it so please him, as we do hope he will, seeing he is our Father.

M. Declare the First Petition.

S. In the First Petition we demand that God be known by all the World, and his holy Name be honoured and glorified by all, as is fitting.

M. Declare the Second.

S. We demand in the Second that the Kingdom which he hath promised us come speedily ; that is to say, that the Battels that we have with the Devil, the World, and the Flesh, being ended, we may arrive to Everlasting Felicity, where we shall reign with God, without any Impediment.

M. Declare the Third.

S. We demand in the Third the Grace of God, with which we may perfectly obey his holy Commandments, as the Angels always obey him

him in Heaven ; because the Ladder whereby we ascend to Heaven is obedience to his Commandments.

M. Declare the Fourth.

S. We Demand in the Fourth our Daily Bread, as well Spiritual, that is, the Word of God and the Sacraments, as Corporal, that is, Sustenance and Apparel : For the Word of God delivered to us by Preachers, and read by us in Spiritual Books, and the Holy Sacraments, (chiefly of Confession and Communion,) are most efficacious Means on their Part (that is, if we our selves be not in fault) to obtain and conserve the Grace of God, of which we have spoken in the former Petition. Sustenance and Apparel is necessary for us to maintain this Life in the Service of God.

M. Declare the Fifth.

S. We demand in the Fifth, that God deliver us from Evils past ; that is, from Sins already committed, and from the Pains which for them we have incurr'd. And we add, as we forgive them that Trespas against us ; that is, as we pardon the Offences of our Enemies : For that it is not a reasonable Thing, that God forgive us
our

our Sins, which are most great Offences, if we will not pardon Injuries done unto us, which are Offences of small Importance.

M. Declare the Sixth.

S. We demand in the Sixth, that God will deliver us from Temptations, which are Evils to come, by not permitting us to be Tempted, and giving us Grace that we be not overcome.

M. Declare the Seventh.

S. We demand in the Seventh, that God will deliver us from Evils present; that is, from all Affliction and Misery, and from all vain Prosperity, and temporal Advancement, if he see that it be hurtful to our Salvation.

M. Say now the Ave Mary.

S. Hail Mary, full of Grace, our Lord is with thee: Blessed art thou amongst Women; and Blessed is the Fruit of thy Womb, Jesus. Holy Mary, Mother of God, Pray for us Sinners, now and in the Hour of our Death. Amen.

M. By whom were these Words spoken?

S. Partly by the Archangel Gabriel, partly by St. Elizabeth, and partly by the Holy Church.

M. To what End do you say the Ave Mary after the Pater Noster?

S. To

S. To the End that by the Intercession of the most B. Virgin I may more easily obtain that which I beg of God ; because she is the Advocate of Sinners, full of Mercy, and is seated in Heaven above all the Choirs of Angels, and most acceptable to God.

M. Have you no Recourse also to other Saints ?

S. Yea, to all the Saints, and in particular to the Saints of my Name, and my Angel Guardian.

Of the Commandments of God.

M. **L**ET us come now to that which we must do, to love God and our Neighbour. Say then the Ten Commandments.

S. I am the Lord thy God.

1. Thou shalt have no other Gods before me.

2. Thou shalt not take the Name of the Lord thy God in vain.

3. Remember that thou keep Holy the Sabbath Day.

4. Honour thy Father and Mother.

5. Thou shalt not Kill.

6. Thou shalt not commit Adultery.

7. Thou shalt not Steal.

8. Thou

8. *Thou shalt not bear False Witness.*

9. *Thou shalt not desire thy Neighbour's Wife.*

10. *Thou shalt not covet thy Neighbour's Goods.*

M. *Who hath given these Commandments?*

S. God himself in the Old Law, and afterwards Christ our Lord hath confirmed them in the New.

M. *What do these Commandments contain in Brief?*

S. All that which we must do to love God and our Neighbour: Because the first Three Commandments teach us how we ought to behave our selves towards God with Heart, with Mouth, and with Works: The other Seven do learn us to do good to our Neighbour, and not to hurt him in Person, in his Honour, in his Goods, neither in Deeds, nor in Words, nor in Thought. And so the End of all the Commandments is the Commandment of Charity, which doth command us to love God above all Things, and our Neighbour as our selves.

M. *Declare the First Commandment.*

S. In the Beginning God doth admonish us, that he is our True and
Supream

Supream Lord, and therefore we are obliged to obey him with all Diligence. Next, he commands us that we must not acknowledge any other for God: Wherein the Infidels do sin, who do worship Creatures instead of the Creator: All Witches and Inchanters, who worship the Devil for their God.

M. Declare the Second Commandment.

S. The Second Commandment forbiddeth Blasphemies, which are most grievous Sins: False or Unnecessary Oaths, Breaking Vows, and all other Dishonour that is done to God with Words.

M. Declare the Third.

S. The Third commands the keeping of *Sunday* and other Feasts Holy, which consists in abstaining from Servile Works, in considering the Benefits of God, Visiting the Churches, Praying, Reading Spiritual Books, Hearing Divine Service and Sermons, and Doing such other Spiritual and Holy Works.

M. Declare the Fourth.

S. The Fourth ordaineth, that we Honour our Father and Mother, not only with reverence of Words, or

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 uncovering our Head to them, but also in helping and succouring them in their Necessities: And that which we say of Father or Mother, we ought always to observe towards other our Neighbours, altho' there be not so great Obligation as to Father and Mother, who have given us our Being, and brought us up with great Pains.

M. Declare the Fifth.

S. In the Fifth is commanded, that we kill no Body unjustly, nor do them harm in their Persons; I say unjustly, because Judges, who condemn Malefactors to Death, and Ministers of Justice, who put them to Death, as also Soldiers in a Just War, do not Sin whilst they wound and kill.

M. Declare the Sixth.

S. The Sixth commands that we commit not Adultery; that is, Sin with the Wife of another Man: And it is also understood, that we commit not Fornication, nor any other Carnal Sin.

M. Declare the Seventh.

S. The Seventh commandeth, that no Man take away the Goods of others

others secretly, which is called Robbery, nor commit any Deceit in Selling, Buying, and like Contracts; and finally, do no harm to his Neighbour in his Goods.

M. Declare the Eighth.

S. In the Eighth is forbidden False Witness, Murmuring, Detraſting, Flattering, Lying, and all other Hurt which is done to our Neighbour with the Tongue.

M. Declare the Two laſt.

S. God commandeth in the Two laſt Precepts, that none deſire the Wife or Goods of others, becauſe he that ſeeth our Hearts will have us Holy and Clean, not only outwardly, but alſo inwardly, ſo that we may be entirely and truly Juſt.

Of the Commandments of the Church, and of Councils.

M. **A**DD to the Commandments of God thoſe few which the Church hath added.

S. The Commandments of the Holy Church are Six.

1. To hear Maſs upon Sundays, and Holidays of Commandment.

2. To

2. To fast *Lent*, *Vigils* command-
ed, and *Ember Days*, and not to eat
Flesh on *Fridays* or *Saturdays*.

3. To confess our Sins at the least
once a Year.

4. To receive the Blessed Sacra-
ment at least at *Easter*.

5. To pay Tythes.

6. Not to celebrate Marriage in
Time forbidden ; that is, from the
the first *Sunday* of *Advent* until
Twelfth-Day, and from the First
Day of *Lent* till *Low-Sunday* inclu-
sive.

M. Besides the Commandments which
we are all bound to keep, be there any
Councils of Perfection ?

S. There be Three Councils, by
our Saviour Christ given to those
that desire to attain to Perfection.

M. Which be these Councils ?

S. Voluntary Poverty, Perpetual
Chastity, and Obedience in every
Thing that is not Sin.

Of the Sacraments.

M. **W**E have already treated of
that which we must be-
lieve, hope for, and do; it remaineth
that

that we speak of the Holy Sacraments by Means whereof we obtain the Grace of God. *Say therefore how many Sacraments be there?*

S. There be Seven, [*viz.*] 1. Baptism. 2. Confirmation. 3. Eucharist. 4. Penance. 5. Extream Uction. 6. Holy Orders. 7. Matrimony.

M. *Who ordained them?*

S. Christ Jesus our Lord.

M. *What Effect doth Baptism work?*

S. It maketh a Man become the Child of God, and Heir of Paradise. It blotteth out all Sins, and filleth the Soul with Grace and Spiritual Gifts.

M. *What Effect doth Confirmation work?*

S. It fortifieth a Man that he be not afraid to confess the Faith of Christ our Lord; and so it maketh us become the Soldier of our Saviour.

M. *What Effect causeth the Eucharist?*

S. It nourisheth Charity, which is the Life of the Soul, and doth daily encrease it more. And therefore it is given under the Form of Bread, though truly it be not Bread,

but

but the true Body of our Lord: As likewise that which is in the Chalice is not Wine, albeit it seem Wine, but is the true Blood of the same Christ our Lord, under the Form of Wine.

M. What Effect worketh Penance?

S. It forgiveth Sins committed after Baptism, and bringeth again to the Friendship of God, him, who through Sin was become his Enemy.

M. What must we do to receive this Sacrament?

S. We must first have Sorrow for our own Sins, with purpose nevermore to commit them; then we must confess them all to a Priest, approv'd by Superiours: And finally, we must do the Penance that is enjoined by the Priest.

M. What Effect doth Extream Unction work?

S. It blotteth out the Relicks of Sin, giveth Joy and Strength to the Soul, to fight against the Devil in the last Hour; and also helpeth to recover Bodily Health, if it be so Expedient for the Salvation of the Soul.

M. What Effect worketh the Sacrament of Order?

S. It

S. It giveth Vertue and Grace to Priests, and other Ministers of the Church, to be able to do well their Duties.

M. *What Effect hath the Sacrament of Matrimony?*

S. It giveth Vertue and Grace to those that be lawfully joined together to live in Matrimony with Peace and Charity, and to beget and bring up their Children in the holy Fear of God, to the End they may have Joy in this Life, and Glory in the other.

Of the Theological and Cardinal Vertues.

M. **W**E have now ended the Four Principal Parts of the Christian Doctrine, which be the Creed, and Pater Noster, the Commandments, and the Sacraments; I will now that we talk of Vertues and Vices, and of some other Things which do help us much to live conformably to the Will of God: Tell me therefore *How many Principal Vertues be there?*

S. There be Seven: Three Theological and Four Cardinal.

M. Which

M. Which are Theological ?

S. Faith, Hope, and Charity.

M. Wherefore be they called Theological ?

S. Because this Word Theological signifieth a Thing that regardeth or appertaineth to God.

M. How doth Faith then appertain to God ?

S. Because it makes us believe all that which God hath revealed to his Holy Church.

M. How doth Hope appertain to God ?

S. Because it makes us put our Trust in God, and hope for Eternal Life of him, by Means of our Merits, which yet do proceed from his Grace.

M. Why doth Charity appertain to God ?

S. Because it makes us love God above all Things, and our Neighbour as our selves for the Love of God.

M. Which be the Cardinal Vertues ?

S. Prudence, Justice, Fortitude and Temperance.

M. Why are they called Cardinal ?

S. Because they are Principal, and as it were the Fountains of all good Works.

M. Declare unto me the Office of these Vertues?

S. Prudence makes us Considerate and Wary in every Thing, to the End we our selves be not deceived, nor deceive others. Justice makes us render to others that which is theirs. Temperance makes us bridle our inordinate Desires. Fortitude causeth that we fear not any Danger, nor even Death itself, for God's Service.

Of the Gifts of the Holy Ghost.

M. HOW many are the Gifts of the Holy Ghost?

S. They be Seven. 1. Wisdom. 2. Understanding. 3. Counsel. 4. Fortitude. 5. Knowledge. 6. Piety. 7. Fear of God.

M. Whereto do these Gifts serve?

S. They serve for the Help of Vertue, and to make us perfect in the Way of God, because through Fear we abstain from Sin; through Piety we are devout and obedient to God; through Knowledge we are taught to understand the Will of God; by Fortitude we are holden to put the same

same in Execution; through Counsel we are admonished of the Deceit of the Devil; through Understanding we are elevated to penetrate the Mysteries of Faith; through Wisdom we become Perfect, ordering all our Life, and all our Works, to the Glory of God; because the Wise Man doth know the last End, and direct every Thing thereunto.

Of the Works of Mercy.

M. *HOW many be the Works of Mercy, of which we shall be demanded account in particular at the Day of Judgment?*

S. They be Seven.

1. *To give Food to the Hungry.*
2. *To give Drink to the Thirsty.*
3. *To Cloath the Naked.*
4. *To Harbour the Pilgrims.*
5. *To Visit the Sick.*
6. *To Visit the Imprisoned.*
7. *To Bury the Dead.*

M. These be Corporal Works of Mercy; be there any Spiritual?

S. There be other Seven; To wit.

1. *To give Counsel to the Doubtful.*
2. *To Instruct the Ignorant.*

3. To Admonish Sinners.
4. To Comfort the Afflicted.
5. To Pardon Offences.
6. To endure Patiently those that be Troublesome.
7. To Pray to God for the Living and the Dead.

Of Sins.

M. **T**O come now to Sins: *How many Sorts be there of Sins?*

S. Two, Original and Actual, which are afterwards divided into Mortal and Venial.

M. *What is Original Sin?*

S. It is that in which we are all Born, and we have it as it were by Inheritance from our First Father Adam.

M. *How is this Sin blotted out?*

S. With Holy Baptism; and therefore he that dieth without Baptism goeth to Limbus, and is deprived for ever of the Glory of Heaven.

M. *What is Mortal Sin?*

S. It is that which we commit against the Charity of God, or of our Neighbour; and it is called Mortal, because it depriveth the Soul of her Spiritual

Spiritual Life, which is the Grace of God.

M. *How is this Sin forgiven?*

S. By holy Baptism, when a Man is Baptized in Age, and hath committed Sin actually before, or by the Sacrament of Penance, as hath been said before. And who dieth in Mortal Sin, goeth to Everlasting Pains of Hell.

M. *What is Venial Sin?*

S. It is that which is not against Charity, and deprives not the Soul of Grace, nor sends it to the Pains of Hell; yet nevertheless it displeaseth God, because it is not conformable to his Will; and it diminisheth the Fervour of Charity, and therefore it is needful it be purged in this World, or in Purgatory, which is in the other Life.

M. *How many are the Capital Sins, and as it were the Fountains of all others?*

S. There be Seven; and to every One is opposite a contrary Vertue.

Capital Sins.**Opposite Vertues.****Pride.***Humility.***Covetousness.***Liberality.***Luxury.***Chastity.***Anger.***Patience.***Gluttony.***Abstinence.***Envy.***Brotherly Love.***Sloth.***Diligence.*

M. *How many are the Sins against the Holy Ghost?*

S. They be Six.

1. *Despair of Salvation.*

2. *Presumption of God's Mercy.*

3. *To impugn the Known Truth.*

4. *Envy at another Man's Good.*

5. *Obstinacy in Sin.*

6. *Final Impenitence.*

M. *How many are the Sins that cry to Heaven for Vengeance?*

S. They are Four.

1. *Wilful Murther.*

2. *Carnal Sin against Nature.*

3. *Oppression of the Poor.*

4. *To Defraud Workmen of their Wages.*

*Of the Four Last Things ; and of
the ROSARY.*

M. *HOW* many are the Last Things of Man, which the Scripture so calls, and which being well considered make us abstain from Sins?

S. Four. 1. Death. 2. Judgment. 3. Hell. 4. Heaven.

M. What Exercise have you to maintain your Devotion?

S. I say the Rosary of our Lady, and do meditate the 15 Mysteries of the same, wherein is contain'd the Life of our Lord Jesus Christ.

M. Which are the Fifteen Mysteries of the Rosary?

S. There are Five Joyful.

1. *The Anunciation of the Angel.*
2. *The Visitation of St. Elizabeth.*
3. *The Nativity of our Lord.*
4. *The Presentation in the Temple.*
5. *The Disputing of the Child Jesus with the Doctors.*

Other Five are Sorrowful.

1. *The Prayer in the Garden.*
2. *The Whipping at the Pillar.*
3. *The Crowning with Thorns.*
4. *The Carrying of the Cross.*

5. *The Crucifying and Death of our Saviour.*

The Five Last are Glorious.

1. *The Resurrection of our Lord.*

2. *His Ascension.*

3. *The Coming of the Holy Ghost.*

4. *The Assumption of our B. Lady.*

5. *Her Coronation and Exaltation above all the Choirs of Angels.*

*Live, Jesus, live, and let it be
My Life to die for Love of thee.*

The

**The Manner of Serving a
Priest at MASS.**

*The Clerk must kneel at his Left Hand,
and answer him as follows.*

P. **I**ntroibo ad Altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Judica me Deus, & discerne causam meam, de gente non sancta, ab homine iniquo & dolofo erue me.

C. Quia tu es Deus fortitudo mea, quare me repulisti, & quare tristis incedo, dum affligit me inimicus.

P. Emitte lucem tuam, & veritatem tuam: Ipsa me deduxerunt, & adduxerunt in montem sanctum tuum, & in Tabernacula tua.

C. Et introibo ad Altare Dei, ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cythara, Deus, Deus meus: Quare tristis es anima mea, & quare conturbas me.

C. Spera in Deo, quoniam adhuc confitebor illi: Salutare vultus mei, & Deus meus.

P. Gloria Patri, & Filio, & Spiritui Sancto.

C. Sicut erat in Principio, & nunc,
& semper, & in sæcula sæculorum.
Amen.

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit Coelum & Terram.

P. Confiteor Deo, &c.

C. Misereatur tui omnipotens Deus, & dimissis Peccatis tuis, perducate ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, *B.* *Mariæ* semper Virgini, beato *Michaeli* Archangelo, beato *Joanni* Baptista, *S. S.* Apostolis *Petro* & *Paulo*, omnibus Sanctis, & tibi Pater, quia peccavi nimis cogitatione, verbo & opere (*knock your Breast, and say,*) Mea culpa, mea culpa, mea maxima culpa, ideo precor *B. Mariam* semper Virginem, *B. Michaellem* Archangelum, *B. Joannem* Baptistam, Sanctos Apostolos *Petrum* & *Paulum*, omnes Sanctos, & te Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, &c.

C. Amen.

P. Indu'gentiam, absolutionem, &c.

C. Amen.

P. Deus tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis Domine, misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine exaudi orationem meam.

C. Et Clamor meus ad te veniat.

P. Dominus vobiscum.

C. Et cum Spiritu tuo.

P. Kyrie Eleison.

C. Kyrie Eleison.

P. Kyrie Eleison.

C. Christe Eleison.

P. Christe Eleison.

C. Christe Eleison.

P. Kyrie Eleison.

C. Kyrie Eleison.

P. Kyrie Eleison.

Dominus vobiscum, or, Flectamus genua.

Et cum Spiritu tuo, or, Levate.

P. Per omnia sæcula sæculorum.

C. Amen.

At the End of the Epistle say, Deo gratias: Then remove the Mass-book, and either kneel or stand on the contrary Side to it.

P. Sequentia Sancti Evangelii, &c.

Here make the Sign of the Cross and say,

C. Gloria

C. Gloria tibi Domine.

Then make Reverence at the Beginning and Ending of the Gospel, and at the Name of Jesus; and at the End say,

C. Laus tibi Christe.

P. Dominus vobiscum.

C. Et cum Spiritu tuo.

Here the Clerk is to give Wine and Water decently, prepare Water and Towel for the Priest, and answer,

P. Orate Fratres.

C. Suscipiat Dominus sacrificium de manibus tuis; ad laudem & gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum Spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Dom. Deo nostro.

C. Dignum & justum est.

When the Priest spreads his Hands over the Chalice, light the Candle; kneel and hold up the Priest's Vestment till the Elevation be past; that done, kiss the Vestment, and so often as you pass before Blessed Sacrament adore on your Knees.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Et

P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Pax Domini sit semper vobiscum.

C. Et cum Spiritu tuo.

The Clark must take the Pax, and kneeling give it the Priest to kiss.

P. Pax tecum.

C. Et cum Spiritu tuo.

Pausing a little, rise, give the Pax to the Audience, according to every one's Dignity, then give Wine and Water to the Priest, and if there be any Communicants, provide Towel and Wine, and say, Confiteor. After they have received, give them Wine; remove the Book, take away the Towel, and put out the Candle.

P. Dominus vobiscum.

C. Et cum Spiritu tuo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Ita Missa est, or, Benedicamus Domino.

C. Deo gratias.

Note that in the Mass for the Dead the Priest saith not, Itē Missa est, but,

P. Requiescant in Pace.

C. Amen.

Remove the Book if he leave it open, kneel, and take the Priest's Blessing, arise, and say at the Beginning of the Gospel, Gloria tibi Domine.

At the End say, Deo gratias.

Put out the Candles, and lay up all handsomely, and if you have leisure meditate a while, and say the Prayers following.

A Devout Prayer to our Lord Jesus Christ, to be said both Morning and Evening.

GLory, Honour and Praise, be to our Lord *Jesus Christ*: May all the World adore thee; Blessed be thy Holy Name, who for us Sinners vouchsafed'st to be Born of an Humble Virgin; and Blessed be thine Infinite Goodness, who died'st upon the Cross for our Redemption.

O Jesu, Son of God, and Saviour of Mankind, have Mercy upon us, and so dispose of our Lives here by thy Grace, that we may hereafter rejoice with thee for ever in thy Heavenly Kingdom. *Amen.*

The Entertaining of Good Thoughts.

Sunday.

O Repose! O Glory Everlasting!
What is it to enjoy you? And
what to be without you?

Monday.

The Hour of Death will come, then
all will be past: What would I at that
Time wish to have done? Let us now
do it: O my Soul, let us now do it.

Tuesday.

Ah poor Soul, thou must come to
Judgment all alone, thy Works, thy
Words, thy Thoughts, shall be seen
of the Saints and Angels of God,
and all shall there be laid open! Oh!
Have therefore a special Care of
thine own Good.

Wednesday.

To burn in Hell-fire for all Eterni-
ty, and that with Devils: O Torment,
greater than all Torments!

Thursday.

He that loseth his Soul, loseth
all; he that offends God, loseth his
Soul:

Soul: O Sin, what a Loss dost thou bring unto us! I detest thee from the Bottom of my Heart, most detestable Sin.

Friday.

O Sweet Jesus, to thee I consecrate my Life, my Desires, my Soul. For me wast thou nailed on the Cross. For thee will I give my Life, and dedicate my self wholly to thee.

Saturday.

O Blessed Virgin *Mary*, how entirely did you love your Son *Jesus*! O cause me to love and serve him, and that nothing in this World may ever separate me from his Holy Grace.

*The Application or Practice of the
aforesaid Good Thoughts.*

EVery Day, Morning and Evening, for the Space of One *Ave Mary* or Two, in a most serious and affectionous Manner think upon that which is set down for every particular Day before, and renew the same Good Thought every Hour, which may easily be done at all Times, and upon every Occasion, either sitting, standing, walking, working, &c. And all Sorts of People,

ple, tho' never so rude, may be made capable hereof, viz. Children, Labourers, Servants; yea, even amidst their Employments and Business, be they never so Great or Serious.

The Blessing.

THE Blessing of God Almighty, Father, Son, and Holy Ghost, descend upon us, and dwell in our Hearts for ever.

An Oblation to Almighty God,

To be made every Morning and Evening.

O My most Merciful Lord and Saviour *Jesus Christ*, Father, Son, and Holy Ghost; to the great Glory of thy most Holy Name, o the Honour of the most Blessed Mother the Virgin *Mary*, to the Honour of my Angel-keeper, and of *St. Michael*, *St. Gabriel*, *St. Raphael*, and the *S. S. N. and N.* my Holy Patrons and Patronesses, and to all the Holy Saints and Blessed Spirits in Heaven, to the Increase of their Joy and Glory.

Here

Here I a most wretched and miserable Sinner, prostrate, adore and worship thee, offering up in all Humility immortal Praise and Thanksgivings for all thy Blessings, especially for that unspeakable Charity wherein thou didst send down thy only begotten Son into this Vale of Tears for the Work of our Redemption.

Eternal Lord of Heaven and Earth, I praise and magnifie thy ever-glorious Name, for thy Son's most Holy Incarnation and Nativity, for his Poverty and Innocent Conversation, for his Heavenly Doctrine and Miracles, for his Death and Passion, for his Resurrection and Ascension.

I yield thee all due and possible Thanks for that Divine Mystery of his precious Body and Blood in the venerable Sacrament of the Eucharist, wherewith we are nourished, cleansed and sanctified, and our Souls made Partakers of all Heavenly Graces, and Spiritual Benedictions.

I give thee most humble and hearty Thanks, that of a handful of Dust, and Nothing, thou hast vouchsafed first to wash me with the Laver of Baptism, in Remission of that Original

nal Corruption contracted in my first Parents; that after, in due and convenient Time, thou hast brought me to the Exercises and Acts of a right Faith, not ceasing daily to encrease the same in me by the Doctrine and Instruction of the Holy Ghost.

I most humbly thank thee also that from my Cradle thou hast nourished and cloathed me, supplying all Things necessary for the Relief and Maintenance of this miserable Body.

I evermore extol and magnifie thy Holy Name, that in thy great Mercy thou hast hitherto spared me, wantonly Rioting in manifold Excesses, and patiently corrected me till by thy Grace I might be awaked from the Sleep of Sin, and reclaimed from my Vanities and wicked Courses: For had'st thou dealt with me according to my Demerits, my Soul long before this (opprest with innumerable Sins) had been plunged in Perdition; yea, the Yawning Gulph of Hell had swallowed me Quick.

In respect of all which thy Mercies and Blessings, I most humbly desire that my Heart may be evermore enlarged, to render thee a more ample Tri-

Tribute of Praise and Thanksgiving than heretofore it hath done.

O my Lord, and most indulgent Father, never leave me to my self, but let the Bridle of thy Holy Fear be ever in my Jaws to curb and keep me within the Compass of my Obedience; that I may dread nothing so much in this World as in the least Sort to offend thee: To which End let thy Holy Love so temper all Trials and Temptations which befall me, that I may profit my self by them; for thou knowest how Frail I am of my self, and how my Strength is nothing.

Moreover, (most Merciful Father,) even by the Profound Humility of thy Son Jesus Christ, I beseech thee that thou would'st preserve me thy Servant from all Pride of Mind, all Self-love and Vainglory, all Obstinacy and Disobedience, all Craft and Dissimulation. Cast down, I beseech thee, the Spirit of Gluttony and Uncleaness, the Spirit of Sloth and Heaviness, the Spirit of Malice and Envy, the Spirit of Hatred and Disdain, that I may never despise any of thy Creatures, nor prefer my self before others, but ever seem little in my own Eyes.

ving Eyes, to think the best of others, and
Fa- judge the worst of my self. Cloath me
but (most Holy Father) with the Wed-
be ding-Garment of thy Beloved Son,
me the Supernatural Vertue of Heaven-
ce- ly Charity, that I may love thee,
in my Lord God, with all my Heart,
to with all my Soul, and with all my
hy Strength, that neither Life nor
nd Death, Prosperity nor Adversity, nor
I any Thing else, may ever separate us
ou from thy Love; grant that all inor-
f- dinate Affections to the transitory
) Things of this World may daily de-
of cay in me, that thou alone may be
e acceptable to my Soul.

O my most Gracious God, give thy
Servant an humble, contrite and
obedient Heart, an Understanding
always imploy'd in honest and pious
Cogitations, a Will tractable, and
ever prone to do good, Affections al-
ways calm and moderate, a watchful
Custody of my Senses, that by those
Windows no Sin may enter into my
Soul, a perfect Government of my
Tongue, that no corrupt or unseem-
ly Language may proceed from my
Lips, that I may never slander or
peak ill of any whomsoever; that I
may

46 *An Oblation, &c.*

may not busie my self in the Faults Gl
and Imperfections of others, but Tri
wholly attend to the Amendment of Gl
my own. Hea

And finally, (most Loving Lord) and
so long as I am detain'd in this Pri-En
son of my Body let this be my
Comfort, that being free from all Pos
Secular Cares, I may wholly devote ma
my self to thy Service, and only
give Entertainment to thy Hea-
venly Doctrine, and to the Good
Motions and Inspirations of thy
Holy Spirit.

In these Sweet Exercises let me
pass the Solitary Hours of my Tedi-
ous Confinement with Patience, ex-
pecting the shutting up of my Days, Mer
and a happy End of this my Mife-
rable Life. the

And grant, O Redeemer of Man-
kind, my Lord and God, that when
this my Earthly Tabernacle shall be
dissolved, through Contrition, and
the Vertue of the Sacraments of the
Holy Church, I may be reckoned in
the Number of those Blessed Souls,
who, through the Merits and Passion
of thy Dear Son, are held worthy to
reign with thee, and to enjoy the
Glori-

ults Glorious Presence of the Blessed
but Trinity, Father, Son, and Holy
t of Ghost, to whom by all Creatures in
Heaven and Earth be rendred Praise
rd) and Thanksgiving, World without
Pri-End. Amen.

my O Lord my God, O Lord my God,
all Possess my Soul, Possess my Soul, and
ore make it thine. Amen.

P R A Y E R S.

me **O** God, whose Property is always
edi- to have Mercy, and to Spare,
ex- receive our Petitions, that the tender
ys, Mercy of thy Pity may mildly ab-
se- solve us, and all thy Servants, whom
the Chain of Sin doth bind.

an- **H**ear, we beseech thee, O Lord,
hen the Prayers of thy Suppliants,
be and pardon the Sins of them that
and confess to thee, that thou being to
the is Benign, mayest in like manner
in give us Pardon and Peace.

Shew

SHew with Clemency, O Lord, thy unspeakable Mercy unto us, that thou both acquit us of our Sins, and deliver us from the Pains which for them we deserve.

GRACES.

Grace before Meat.

Good Lord bless us, and these thy Gifts to us, which we receive of thy Bounty, through Jesus Christ our Lord. *Amen.*

Grace after Meat.

WE give thee Thanks, Almighty God, for all thy Benefits, who livest and reignest World without End. *Amen.*

F I N I S.

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